1: Conzemius M-4, 5 (1921) 1932
SA15 Mosquito SA15

514 not go out to encounter his visitor, but receives him with a handshake in his hut or at the doorway.

Among the Sumu (Twahka and Panamaka) I have observed occasionally that the guest walks into the house of his host without speaking a word. The latter then addresses him with the words *tiwana man* "have you come?" to which the other replies *tiwana yañ* "I have come." He is then motioned to one of the low wooden seats or to a hammock. The master of the house then calls his wife or daughter to bring him some wabul or other beverage or food. If the guest is well known to the women they will decry the drink or food offered, while the guest is supposed to praise it. If they do not know each other the wabul is brought without the exchange of a single word. The visitor is never questioned while he is eating, as that would be a breach of etiquette. When he has finished with the food the master of the house will inquire where he comes from and what brought him to his dwelling. He generally asks him also if he saw plenty of game on his journey and if the latter is lean or fat. When the visitor departs he merely says *yawa yañ* "I am going," and he goes, while the host replies, almost laconically, *yawa man* "are you going?"

201 KISSING.—Among these Indians kissing is absolutely unknown. They manifest their affection by merely smelling the scent of the other person, rubbing their nose against the latter's cheek with a snuffing action; this custom prevails in large areas of the world. Parents rub their nose against the face, neck, or body of their baby, inhaling the scent as in snuffing, but they never touch the child's skin with their lips. The words "to kiss" or "to smell" are translated by the same phrase (M.: *kia walaya;* T., P.: *waya dakanin;* U.: *wiñka dahnaka*), which literally means "to hear the scent." Among the Sumu (and the neighboring tribe of the Rama as well) our manner of kissing is abhorred and looked upon as a mild form of cannibalism.

TIME RECKONING

●211 PYU OR PERUVIAN QUIPU.—Primitive forms of the complicated *quipu* of Peru are in existence among both Miskito and Sumu. They consist of a single cord with knots and are called *pyu* or *piu* (S.: *ma*), a word which is etymologically related to *quipu*. When the Indian departs for a voyage he gives his wife a string or cord with as many knots therein as the number of days he expects to be absent, each knot corresponding to a day. The woman severs one of these knots every night, and in this manner she knows at a glance at the *pyu* how many days her husband will still be absent, for the latter arrives, if well, on the very night on which the last knot is cut off. When

1: Conzemius M-4, 5 (1921) 1932
SA15 Mosquito SA15

the Indian is working as a day laborer he will keep track of his time by tying a knot in a string every evening, and finally compares the total of the knots with the amount of days credited to him by his employer. These small cords also take the place of cards of invitation for a great festival. One of them is carried by the messenger to the headman of each one of the invited villages. Each night one of the knots is severed, the last one representing the day of the meeting.

Instead of knotted strings there are also other systems of *pyu*, as, for instance, tablets or pieces of wood on which notches have been cut with a knife, or wherein small holes have been drilled for the reception of thin sticks. The women also make use of calabashes in which they place or from which they withdraw a small pebble every day. Each one of these notches, sticks, or stones signifies a day.

The presence of these simplified *quipu* among the Miskito and Sumu has already been observed by Roberts (270) and by Sapper (c.: 265). Similar systems may be found among the Talamanca tribes of Costa Rica and in many parts of South America and Oceania. Very complicated systems are known only from the ancient Peruvians; in their elaborate *quipu* the knots varied in value according to their coordinate placing. They were used for calendary calculations and also for statistics.

DAYS.—Great distances from one place to another are expressed by the number of "sleeps" or nights that one will have to sleep on the journey.

The approximate time of the day is not observed from the length of the shadow, but directly from the position of the sun. The Indians will point to the heavens and indicate the approximate position of that celestial body at the time at which a certain action took place.

YEAR.—The Indians calculate the year according to the return of the dry season, or summer; both the words "year" and "dry season" are expressed by the same word (M.: *mani;* T., P.: *kure, kuri;* U.: *mamaka*). The approach of the rainy season, or winter (M.: *li mani, li tâim;* S.: *wasma*), or the dry season, is known from the behavior of the animal and vegetable world. Very few Indians are able to give their approximate age. The great eruption of the Cosegüina in 1835 formerly afforded a convenient reckoning period to start from.

MONTHS.—The year was formerly subdivided into 13 months or "moons" (M.: *kati;* S.: *wâiko*) of 29½ days each, corresponding to the average duration of a lunar revolution. As it was known, however, that the solar year corresponds to considerably less than 13 lunar revolutions, the thirteenth month was occasionally dropped in order to keep the moon in adjustment with the seasons. Nowadays